

# THE EDICTS OF FASHION.

can be worn now over the jacket or troduction of a few very small rose blouse when Jack Frost is minded to buds, as pink as possible, but not red, do his worst is a comfort and almost in the part of the coiffure, which dia necessity in this changeable climate. rectly overshadows the brow. The The May Manton design illustrated is buds are not pinned up too tight but eminently practical and simple, at the have enough stem loose to dangle same time that it is in the latest style.



WOMAN'S COLLARETTE.

'As shown, it is of lamb with fox, but countless combinations can be substituted, and the design will be found admirable for remodeling fur coats and wraps that are showing signs of wear. Velvet, seal plush and Persian lamb cloth are appropriate with collar and border of any fur preferred; all seal is used, all mink, astrakhan or lamb cloth. The long stole ends are smart and add to the warmth, but can be omitted and the collarette made round, if desired.

The cape and collar are in one, cut in six sections, the curving seams of which cause it to fit snugly to the throat. The boruer and stoles are separate and joined at the edge, and the entire collarette is lined with silk. To cut this collarette for a woman

New York City.-The collarette that | for very young girls. This is the inslightly downward, so as to move with the motion of the head. Three rosebuds are all that are needed, and these should be very small.

Partly Closed. Lacings of narrow black velvet ribbon are used to partly close a bodice over a lace waistcoat or "full front." The lacing begins at a point half-way between the bust line and the waist and is finished with a bow-knot of the tied strings. The strings are finished with extremely small spikes. The eyelets are placed far apart so that the bodice is not meant to be entirely closed, but at this point is railed across like the lattice work of a summer house. Sometimes the sleeves are laced to match, but in this part of the bodice, the lacing is tightly drawn so that the two edges lie close together.

Miss Swansdown has come to town, looking as if she had stepped from out the frame of one of Sir Joshua Reynolds' canvases. Not only for a cape but for a muff, a neck scarf, or a boa, is swandown in request. It is meaat for very young girls, remember. A woman who has left behind her first youth had better not attempt to wear the delicate, fairy-like substance. But for a young maiden nothing could be more dainty.

### Modish Shoulder Knots.

Shoulder knots of panne velvet made with the ends finished with gold aguillettes are used on both day and even-

An Economical Trimming. A chou of chiffon is the economical and entire trimming of many an effective off-the-face hat.

Studio or Housekeepers' Apron. Every artist and every housekeeper



WOMAN'S WAIST.

twenty-one inches wide, or one yard Gowns to be kept in order must be fifty inches wide, will be required.

## Waist With High or Low Neck.

'All thin, transparent materials are having an extended vogue, the half land linen in the natural color, and low or square neck with elbow sleeves | will endure all things, but gingham, is also much worn. The smart May Manton model illustrated in the large engraving has the advantage of allowing that combination, or high neck | and broad sides that are joined with a with long sleeves, as preferred. As curving seam and meet at the back, illustrated the material is black rib- where they are buttoucd together. bon-striped net over white Liberty. As | The shape of the seams means neatshown in the sketch a similar material ness and fit, and the broad sides comis made with a square yoke, V-back and pletely cover the skirt. The bib por sleeves of lace, but lace, embroidered tion extends over the shoulders to batiste, net and all soft silks and woolen goods are suitable.

fitted lining which includes double the back, and that holds the apron darts and the usual pieces. The Vshaped back is faced on, and the full side backs are arranged over its edges. The lining closes at the centre front, finished at the top with cased home but the opening for the waist is at and at the wrists by bands into which the left side beneath the edge of the full front. 'The yoke and pointed centre are made fast to the right side of the lining and hooked over onto the left. The fronts are slightly full at the shoulders, and are again at the waist, where they droop over the deep girdle of bias panne satin. The sleeves when-made in elbow length are finished with double frills of the material or

lace as preferred. To cut this waist for a woman of medium size four and a half yards of material eighteen or twenty-one inches wide, or one and three-quarter yard forty-four inches wide, will be required, when elbow sleeves and square neck are used; two and threeeighth yards eighteen inches wide, two and three-eighth yards twentyone inches wide, or one and a quarter yard forty-four inches wide, with two and one-eighth yards eighteen inches wide, two yards twenty-one inches wide, or one and an eighth yard fortyfour inches wide, for sleeves, plastron, V-shaped back and collar when high neck and long sleeves are used, with one yard of velvet or silk for girdle.

## The Dangling Rosebud.

In spite of the fashion of wearing bows of gauze, strings of pearls, mercury wings, and other developments of the aigrette in the hair, there is a more simple decoration for the coiffure which seems particularly appropriate tv-two inches wide will be required.

of medium size two yards of material has felt the need of a protecting apron cared for. Such a convenience as the apron illustrated is sure to be appreciated at a glance. As illustrated this May Manton design is made of Holpercale and all similar materials are

suitable. The apron is cut with a gored front form straps that are buttoned together at the back of the neck. At the waist The foundation for the waist is a a belt is attached that is also closed at snugly in place. At the right seam is placed a generous patch pocket. The sleeves are separate and simply the fulness is gathered. Elastics are



WORKING APRON.

inserted in the casings and drawn up to the desired size.

To cut this apron for a woman of medium size four yards of material thir-

# DR. TALMAGES SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: The Mission of Christ - It Was to Teach the World That God is Love - The Sympathy and Compassion of the Almighty King. (Copyright 1900,1

WASHINGTON, D. C.—In this discourse Dr. Talmage describes in a new way the sacrifices made for the world's disentrallment and deliverance. His text is I. John iv, 16, "God is love." Perilous undertaking would it be to at-

tempt a comparison between the attributes of God. They are not like a mountain or God. They are not like a mountain range, with here and there a higher peak, nor like the ocean, with here and there a profounder depth. We cannot measure infinities. We would not dare say whether His omnipotence or omniscience or omni-presence or immutability or wisdom or ustice or love is the greater attribute. But the one mentioned in my text makes deeper impression upon us than any other. It was evidently a very old man who wrote the chapter from which I take the text. John was not in his dotage, as Professor Eichhorn asserted, but you can tell by the repetitions in the epistle and the rambling style, and that he called grown people "little children." that the author was probably an octogenarian. Yet Paul, in midlife mastering an audience of Athenian critics on Mars Hill, said nothing stronger or more important than did the venerable John when he wrote the three words of my text, "God is love."

my text, "God is love."

Indeed, the older one gets the more he appreciates this attribute. The harshness and the combativeness and the severity have gone out of the old man, and he is more lenient and, aware of his own faults, is more disposed to make excuses for the faults of others, and he frequently ejaculates, "Poor human nature!" The young minister preached three sermons on the justice of God and one on the love of God, but when he got old he preached three sermons on the love of God and one on the justice of God.

Far back in the eternities there came a time when God would express one emotion of His nature which was yet unexpressed. He had made more worlds than were seen by the ancients from the top of the Egyp-tian pyramid, which was used as an obser-vatory, and more worlds than modern astronomy has catalogued or descried through te.escopic lens. All that showed the Lord's almightiness, but it gave no demonstration of His love. He might make fifty Saturns and 100 Jupiters and not demonstrate an instant of love. That was an unknown passion and the secret of the universe. It was a suppressed emotion of the great God. But there would come a time when this passion of infinite love would be declared and illustrated. God would veil it no longer. After the clock of many centuries had run down and worlds had been born and demolished, on a comparatively obscure star a race of human beings would be born and who, though so bountifully provided for that they ought to have behaved themselves went into insurrection and conspiracy and revolt and war-finite against infinite, weak arm against thunderbolt, man

against God. If high intelligences looked down and saw what was going on, they must have prophesied extermination—complete ex-termination—of these offenders of Jeho-vah. But, no! Who is that coming out of the throneroom of heaven? Who is that coming out of the palaces of the eternal? It is the Son of the Emperor of the uni-It is the Son of the Emperor of the universe. Down the stairs of the high heavens He comes till He reaches the cold are of a December night in Palestine, and amid the bleatings of sheep and the lowamd the bleatings of sheep and the low-ing of cattle and the moaning of camels, and the banter of the herdsmen, takes His first sleep on earth, and for thirty-three years invites the wandering race to return to God and happiness and heaven. They were the longest thirty-three years ever known in heaven. Among many high intelligences what impatience to get Him back? The infinite Father looked down and saw His Son slapped and spit on and supperless and homeless, and then, amid turn black in the face, His body and soul parted. And all for what? Why, allow the Crown Prince to come on such an errand and endure such sorrow and die such a death? It was to invite the human race to put down its antipathies and resistance. It was because "God is love.

Now, there is nothing beautiful in a shipwreck. We go down to look at the battered and split hulk of an old ship on the Long Island or New Jersey coast. It excites our interest. We wonder when and how it came ashore, and whether it was the recklessness of a pilot or a storm before which nothing could bear up. Human nature wrecked may interest the in habitants of other worlds as a curiosity but there is nothing lovely in that which has foundered on the rocks of sin and sorrow. Yet it was in that condition of moral break up that heaven moved to the rescue. It was loveliness hovering over deformity. It was the lifeboat putting out into the surf that attempted its demolition. It was harmony pitving discord. It was a living God putting His arms around

recreant world. The schoolmen deride the idea that God has emotion. They think it would be a divine weakness to be stirred by any earthly spectacle. The God of the learned Bruch and Schleiermacher is an infinite intelligence without feeling, a cold and cheerless divinity. But the God we worship is one of sympathy and compassion and helpfulness and affection. "God is

In all the Bible there is no more consolatory statement. The very best peo-ple have in their lives occurrences inexplicable. They are bereft or persecuted or impoverished or invalided. They have only one child, and that dies, while the next door neighbor has seven children, and they are all spared. The unfortunates buy at a time when the market is rising, and the day after the market falls. At a time when they need to feel the best for the discharge of some duty they are seized with physical collapse. Trying to do a good and honest and useful thing, they are misrepresented and belied as if they had practiced a villainy. There are people who all their lives have suffered injustices. others of less talent, with less consecra-tion, go on and up, while they go on and down. There are in many lives riddles that have never been explained, heartbreaks that have never been healed. Go to that man or that woman with philosophic explanation, and your attempt at comfort will be a failure, and you will make matters worse instead of making them better. But let the oceanic tide of the text roll in that soul, and all its losses and disasters will be submerged with blessing, and the sufferer will say, "I cannot understand the reason for my troubles, but I will some

day understand. And they do not come by accident. God allows them to come, and 'God is love.' But for this divine feeling I think our world would long ago have been demol-ished. Just think of the organized wickedness of the nations! See the abomina tions continental! Behold the false religions that hoist Mohammed and Buddha and Confucius! Look at the Koran and the Shastra and the Zend-Avesta, would crowd out of the world the Holy Scriptures! Look at war, digging its Scriptures! Look at war, digging its trenches for the dead across the hemi-See the great cities with their holacaust of destroyed manhood and womanhood! What blasphemies assail the heavens! What butcheries sicken the cen-What processions of crime and atrocity and woe encircle the globe! justice had spoken, it would have said:
"The world deserves annihilation, and let annihilation come." If immutability had spoken, it would have said: "I have always been opposed to wickedness and always will be opposed to it. The world is to me an affront infinite and away with it!" If omniscience had spoken it would have said: "I have watched that planet with minute and all comprehensive inspection, and I cannot have the offense longer con tinued." If truth had spoken it would have said: "I declare that they who offend the law must go down under the law."

But divine love took a different view of GOD'S MESSAGE TO MAN. the world's obduracy and pollution. I said: "I pity all those woes of the earth I cannot stand here and see no assuage-ment of those sufferings. I will go down and reform the world. I will medicate its PREGNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS. wounds. I will calm its frenzy. I will wash off its pollution. I will become incarnated. I will take on My shoulders and upon My brow and into My heart the con-

My Guest-There Is No Lack of Opportunity-A Prescription for Happy Living equences of that world's misbehavior. I -"My Joy I Give You"-Life Spent in start now, and between My arrival at Loving Service-HolySpirit Influences. Bethlehem and My ascent from Olivet I will weep their tears and suffer their griefs and die their death. Farewell, My throne, My crown, My sceptre, My angelic environment, My heaven, till I have finished the work and come back!" God was peur conquered but once and that Came to me in fairest guise One with smiling lips and eyes, Begged my hospitality— Angel guest I felt was she! finished the work and come back!" God was never conquered but once, and that was when He was conquered by His own Royal treasures she displayed;

was quick her willing maid,

Once-aye, thrice-she bade me do

Must know what was right and best.

Bounds of honor, bounds of truth,-

Oh, the way was short and smooth!-

Things I erst had deemed untrue;

Waited on her every glance,

Came to love her arrogance.

But I reasoned such a guest

Ever thus, with cunning skill,

Did she mold me to her will.

But at last her wisdom slept

And with suddenness she leapt

Bidding me, with sternest voice,

Something in my inmost soul,

Something out of her control,

Death-glance of her witchery!

Too long blinded had I been

To her subtleties and sin.

I her minion nevermore-

Follow swift, nor stop for choice.

Made me stay my foot and hand,

Stay-despite her firm command.

'Go!" I cried, and flung the door.

-Emma C. Dowd, in Zion's Herald.

There Is No Lack of Opportunity.

er denies us the opportunity to do the

right thing. This thing may be our go-

ing forward or our holding back,

it rests with us to make the circum-

stances in which we are placed our

opportunity to do the right thing, and

but the open one is the door that we

need to go through. But sometimes He

ing out of it. And there are times

we may have the opportunity of pa-

tiently waiting and persistently knock-

ing until one is opened. No one can

complain of the lack of opportunity,

for he is pretty sure to be in one or an

other of these cases.—PATTERSON

A Prescription for Happy Livir ~. Did you ever step to ask what a yoke is really for? Is it to be a bur-

is just the opposite. It is to make its

burden light. Attached to the oxen in

any other way than by a yoke, the

plow would be intolerable. Worked by

means of a yoke, it is light. A yoke

is not an instrument of torture: it is an instrument of mercy. It is not a

malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not

meant to give pain but to save pain.

And yet men speak of the yoke of

Christ as if it were a slavery, and

look upon those who wear it as ob-

leviation of human life, His prescrip-

tion for the best and happiest method

"My Joy I Give You."

Do you remember how, in almost

His last hour, just as He was facing

the cross, Christ turned to His dis-

ciples and said, "My joy I give to

joy of the soldier who bares his bosom to the bullet. The joy of the nurse who gives herself with patient endur-

ance to the service of ...e hospital.

The joy of the physician who carries

on his shoulders the burdens of a hun-

dred families bowed by sickness; the

joy of suffering for others. The joy

of the mother-greatest joy that ever

the world knows-sweetest song of

joy that is ever sung from out this

weeping world. And yet is this the

joy that we are most covetous of, most

eager to get? that you are most cov-

etous of, that you are most eager to

Life Spent in Loving Service.

Mary's ointment was wasted when

she broke the vase and poured it upon

her Lord. Yes; but suppose she had

left the ointment in the unbroken

vase? What remembrance would it

there have had? Would there have been

any mention of it on the Gospel

pages? Would her deed of careful

keeping have been told over all the

wo:ld? She broke the vase and poured

it out, lost it, sacrificed it, and now

may keep our life if we will, carefully

preserving it from waste; but we shall

have no reward, no honor from it, at

the last. But if we empty it out in

loving service, we shall make it a

lasting blessing to the world, and we

strong pure, fountain whose source is

the highest railroad bridge in the

world, has been successfully completed by

the Pennsylvania Steel Company and for-mally handed over to the Burman Rail-

in the eternal hills -Canon Farrar.

the perfume fills all the earth.

have?-Lyman Abbott, D. D.

That is joy of the spirit. The

nnly His secre

Christ's

jects of compassion. . .

of living.-Drummond.

den to the animal which wears it?

DU BOIS, in Chat-Wood.

Whatever God may deny us, He nev-

Vanished she at my behest— Ah! Temptation was my guest!

Oh, the glance she turned on me-

In this day, when the creeds of churches are being revised, let more emphasis be put upon the thought of my text. Let it appear at the beginning of every creed and at the close. The ancients used to tell of a great military chieftain who, about to go to battle, was clad in armor, helmet on head and sword at side, and who put out his arms to give farewell embrace to his child, and the child, affrighted at his appearance, ran shrieking away. Then the father put off the armor that caused the alarm, and the child saw who he was and ran into his arms and snuggled against his heart. Creeds must not have too much iron in their make up, terrorizing rather than attracting. They must not hile the smiling face and the warm heart of our

"God is love."

us all a mercy that wants to save and save If one paragraph of the creed seems to take you, like a child, out of the arms of a father, let the next paragraph put you in the arms of a mother. "As one whom his mother comforteth so will I comfort you." Oh, what a mother we have in God! And my text is the lullaby sung to us when we are ill or when we are maltreated or when we are weary or when we are trying to do better or when we are be-reft or when we ourselves lie down to the last sleep. We feel the warm cheek of the mother against our cheek, and there sounds in it the hush of many mothers, "God is

Father, God. Let nothing imply that there is a sheriff at every door ready to

make arrest, but over us all and around

Fear is the dominant thought in all false religions. For that the devotees cut themselves with lances and swing on iron hooks and fall under wheels and hold up the right arm so long that they cannot take it down. Fear, brutish fear! But love

is the queen in our religion.

For that we build temples. For that we kneel at our altars. For that we contribute our alms. For that martyrs suffered at Brussels market place and at Lucknow and Cawnpur and Pekin. That will yet bejewel the round earth, and put it an emerald on the great, warm, throbbing

Do you want more proof that "God is love?" Yea, disintercated law. love?" Yea, disinterested love. No com-pensation for its bestowal. No reward for its sacrifices. But I call that back. The world did pay Him. It paid Him on Calvary, paid Him with brambles on the brow and four spikes, two for the hands and two for the feet, and one spear for the side near the heart; paid Him in execration, paid Him with straw pillow in a barn and a cross on a hill, paid Him with a third of a century of maltreatment and hardship save one year—yea, is paying Him yet—in rejecting His mission of

Having dethroned other kings the world would like to dethrone the King of kings. But He knew what He was coming to when He left the portals of pearl and the land where the sun never goes down. Yes; He knew the world, how cold it is, and knew pain, how sharp it is, and expiation,

how excruciating it is.
Out of vast eternity He looked forward
and saw Pilate's criminal courtroom and
the rocky bluff with three crosses and the lacerated body in mortuary surroundings, and heard the thunders toll at the funeral of heaven's favorite, and understood that the palaces of eternity would hear the

sorrow of a bereft God.

What do the Bible and the church liture gies mean when they say, "He descended into hell?" They mean that His soul left His sacred body for awhile and went down into the prison of moral night and swung back its great door and lifted the chain of captivity and felt the awful lash that would have come down on the world's back, and wept the tears of an eternal sacrifice, and took the bolt of divine indignation against sin into Himself and, have ing vanquished death and hell, came out and came up, having achieved an eternal rescue if we will accept it.

Read it slowly; read it solemnly, read it with tears, "He descended into hell." He knew what kind of pay He would get for exchanging celestial splendor for Bethlehem caravansary, and He dared all and came, the most illustrious example in all the ages of disinterested love.

Yea, it was most expensive love. There is much human love that costs nothing, nothing of fatigue, nothing of money, nothing of sacrifice, nothing of humiliation. But the most expensive movement that the heavens ever made was this expedition salvatory. It cost the life of a King.

It put the throne of God in bereavement. It set the universe aghast. It made om-nipotence weep and bleed and shudder. It

taxed the resources of the richest of all empires. It meant angelic forces detailed to fight forces demoniac. It put three worlds into sharp collision—one world to save, another to resist and another to destroy. It charged on the spears and rang with the battleaxes of human and diabolic hate.
Had the expedition of love been

feated the throne of God would have fallen, and Satan would have mounted into supremacy, and sin would have forever triumphed, and mercy would have been forever dead. The tears and blood of the martyr of the heavens were only a part of the infinite expense to which the Godhead went when it proposed to save the world. Alexander the Great, with his host, was marching on Jerusalem to capture and plunder it. The inhabitants came out clothed in white, led on by the high priest, wearing a miter and glittering breastplate on which was emblazoned the name of God, and Alexander, seeing that word,

bowed and halted his army, and the city

and his caravan were saved, and the king

have found the shore of God's love, and their four voices would respond: "No shore! No shore to the ocean of God's

was saved.

shall be remembered forever .- J. R And if we had the love of God written Miller, D. D. in all our hearts and on all our lives and on all our banners at the sight of it the hosts of temptation would fall back, and The Influences of the Holy Spirit, The fading of autumn, emblematic we would go on from victory unto victory until we stand in Zion and before God. of our lives, has an admonishing voice. Leander swam across the Hellespont guided by the light which Hero the fair It admonishes us to seek and secure the things which satisfy, which fade held from one of her tower windows, and what Hellesponts of earthly struggles can not, which survive the wrecks of time, and abide forever-the love and favor we not breast as long as we can see the torch of divine love held from the tower of God, the merits and grace of Christ, the influences of the Holy Spirit, a windows of the King! Let love of God to us and our love to God clasp hands this title to heaven, and eternal life. There is a land where there is no seared minute. O ye dissatisfied and distressed leaf, no fading flower, where there are souls who roam the world over looking for happiness and finding none, why not no colent separations, where there is try this love of God as a solace and inspir-ation and eternal satisfaction? When a no pain, no sorrow, no death. There an incorruptible inheritance that king was crossing a desert in caravan, no water was to be found, and man and beast fadeth not away, which may be ours by faith in Christ and a life of holy were perishing from thirst. Along the obedience.-Christian Intelligencer. way there were strewn the bones of caravans that had preceded. There were harts If the springs of our action flow or reindeer in the king's procession, and from molehill altitudes, our life will some one knew their keen scent for water and cried out, "Let loose the harts or reinbut dribble through meanness like deer." It was done, and no sooner were these creatures loosened than they went some wretchel gutter of the street, instend of leaping upwards like some scurrying in all directions looking for water, and soon found it, and the king

wrote on some tablets the words, which Alaska's Fur Output Small. he had read some time before, "As the hart panteth after the water brooks so panteth my soul after Thee, O God." Ruthless slaughter by hunters and pres pectors of foxes and other fur-bearing animals in Alaska during the past three years Some have compared the love of God to the ocean, but the comparison fails, for has reduced the fur output of that Territory fifty per cent. Dealers say fur-bear to the ocean, but the comparison falls, for the ocean has a shore, and God's love is boundless. But if you insist on compar-ing the love of God to the ocean put on that ocean four swift sailing craft and let ing animals are passing away so rapidly in Alaska that they will soon become ex-tinct unless the National Government takes some steps for their protection one sail to the north and one to the south and one to the east and one to the wes Highest Railroad Bridge in the World and let them sail on a thousand years, and after that let them all return, and some one hail the fleet and ask them if they The Gokteik Viaduct, in the Shan Hills

road Company.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY 13.

Subject: The Trlumphal Entry, Matt. xxi., 1-17-Golden Text: Matt. xxi., 9 -Memory Verses, 9-11-Commentary on the Day's Lesson.

1. "Drew nigh." This was Sunday, commonly called Palm Sunday. Jesus and His disciples left Bethany and journeyed toward Jerusalem. "Bethphage." The lo-

cation of this town is not definitely known; it was between Bethany and Je-

rusalem. "Sent two disciples." Supposed to have been Peter and John. After they left Bethany Jesus sent three disciples on ahead.
2. "The village." Bethphage. "Ye shall 2. "The village." Bethphage. 10 shall find." Here we have a wonderful instance of Christ's prescience in very minute matters. Taking the different accounts to-gether, Jesus says, 1. Ye shall find a colt with its mother. 2. Both would be tied. 3. They would find them as they entered the village. 4. At a place where two ways met. 5. No man had sat upon the colt. 6. The owners will question you. 7. When told that the Lord hath need of them they will let them go. "A colt with her." The other accounts mention the colt only, and do not refer to its mother. Our Lord chose an animal on which never man had sat. "Loose them." The animals were tied; and so men's possessions are "tied" by pleasure, or greed, or gain, or habit, or the gordian knot of selfish-

"Straightway he will send them. Our Lord did not beg, but borrowed the colt, therefore this should be understood as the promise of returning him. Mark 11:3 (R. V.), makes this clear: And straightway He will send him back (or again, marg.) hither.

4. "Might be fulfilled." Was the chief

motive of Jesus merely to fulfil a prophecy and did He turn out of the way for that purpose? Rather, let us see that this was the right thing to do at this time. It was necessary in order to fulfil His mission for Him to offer Himself, on this last opour acquiescence or our refusal. He portunity, to the Jews as their Messiah.
5. "The daughter of Sion." The church leaves it to us to decide, and this is our opportunity. Sometimes the oppor-"Behold." Give attention and look with tunity is to become poor, sometimes it astonishment and wonder. "Thy King cometh." Jesus Christ is appointed King is to become rich. Sometimes it is to live, sometimes it is to die. But over the church (Psa. 2:6), and is accepted by the church. He comes to thee, to rule in thee, to rule for thee; He is head over all things to the church. "Meek." When a king comes something great is expected, and great demonstra-tions are made. But in this case all is difto take it. God often shuts the door in our face in order that we may go through another one which He has ferent. Christ appears in His meekness, not in His majesty. He is ready to suffer for Zion's sake. "And sitting upon—a or .ed. He knows that the closed door s the one that we want to go through, for Zion's sake. "And sitting upon-a colt." It would appear from Matthew that He sat upon both the colt and its mother, but the other accounts make it permits the opening of a door which plain that He sat on the colt. He comes "lowly" (Zech. 9: 9); "it was the triumph of humility over pride and worldly grandeur, of poverty over affluence, and of He knows that we know we ought not to enter. He thus puts us to the test by allowing us the opportunity of keep meekness and gentleness over rage and when He closes all doors in order that malice."
6. "Did as Jesus commanded." What

6. "Did as Jesus commanded.
blessing it would be if every one did as Jesus commanded them, without stopping to question or suggest a different course. 7. "Their clothes." They spread their loose outer garments on the colt and sat Jesus thereon, thus acknowledging Him to

be their King.

8. "A very great multitude." Vast crowds were present at the Passover. In the time of Nero a census was taken and it was ascertained that there were 2,700,000 Jews present at this feast. There were many from Galilee who knew Jesus personally and great numbers had been atsonally, and great numbers had been attracted to Bethany, excited by the recent resurrection of Lazarus. "Garments in the way." An Oriental mark of honor at the reception of kings on their entrance into cities. "Branches from the trees." This was a demonstration of their joy. "Carrying palm and other branches was emblematical of success and victory."

9. "Hosanna." Hosanna is a rendering

into Greek letters of the Hebrew words, "Save, we pray." Psa. 118: 25. It is like a shout of, "Salvation! Salvation!" It is used as an expression of praise like "Hallelujah." The disciples rejoiced and praised God with a loud voice (Luke 19: lelujah." 37. 38), and the Pharisees with unconcealed disgust asked Him to rebuke them But Jesus replied, "If these should hold their peace the stones would immediately cry out." Jesus here grants His people a license to rejoice and shout His praises.
"The son of David." A common expres-"The son of David." A common expression for the Messiah. "In the highest." In the highest degree, in the highest strains, in the highest heavens. 10. "Was moved." "Was stirred." (R.

V.) The word in the original is forcible, "convulsed" or "stirred" as by an earthquake, or by a violent wind. "Who is this?" Well may we, as well as they, ask this question.
11. "This is Jesus." And thus He

the Saviour, the Deliverer. Matt. 1: 21. referred to by Moses. Deut. 18: 18. And we might add, He is the Christ, the Son of God, the living Word.
12. "Into the temple." This was the

next day, Monday. Mark 11: 11-15. Jesus and His disciples went back to Bethany on Sunday night. This was the second cleansing of the temple; one of His first public acts, three years before this, was to purge His Father's house. John 2: 13-The court of the Gentiles which em braced several acres, had been turned into doves that the foreign Jews desired to of-"Cast out." In the first fer in sacrifice. instance He used a "scourge of small cords," now His word is sufficient. "Money-changers." Pilgrims brought with them the coinage of their own country-Syrian, Egyptian, Greek, as the case might be-and their money either was not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the treasury of the temple.

13. "It is written." In Isaiah 56: 7. "A den of thieves." The business was right enough in itself, but they had per verted the use of the Lord's house, and evidently were robbing the people by

charging extortionate prices.
14. "He healed them." In the presence of all the people He performed most won-

use of the temple.

15. "Were sore displeased." The leaders saw that they were unable to check His growing popularity. Even the children had taken up the strain and were singing His praises; the world had gone after Him. John 12: 19.

16. "Hearest Thou what these say?" They were anxious to have Christ rebuke them, but, instead, Jesus quotes from Psa. 8: 2, to show that even this was in haruse of the temple.

8: 2 to show that even this was in harmony with the Scriptures. 17. "To Bethany." Th They again return to Bethany to lodge.

Memorial to Perry in Japan. An influential committee has been named by the Japanese Government to mark the place of Commodore Perry's landing place with a suitable memorial, in the form of a magnificent lighthouse on the dangerous Plymouth Rocks, at the entrance of Uruga Bay. This beacon is to be surmounted by a bronze figure of the Commodore.

Telephoning without wires was success fully accomplished a few days ago by trans mitting the voice across the Mississipp River near the Franklin avenue bridge Minneapolis, Minn., a distance of over 1000 feet. As a result the methods of telephoning now in vogue may be revolution ized. Words could be as distinctly under stood as over the ordinary telephone.

The world's coal fields embrace 500,000 square miles, of which China and Japan combined have 200,000 miles, the United States over 200,000 miles, India 35,000 miles and Russia 27,000 miles.

Wireless Telegraphy Across the Ocean Signor Marconi has practically solved the question of ocean transmission by wireless telegraphy, and will soon be able to use his system across the Atlantic.

THE GREAT DESTROYER

SOME STARTLING, FACTS ABOUT THE VICE OF INTEMPERANCE.

We Must Have More Boys-Effects of Aba sinthe - What Dr. Legrain, a Noted French Physician, Says About the Se-

ductive Drink-How It Kills Conscience We must have more boys," hear the vil-

As they click their jingling glasses;
'Tis strange how fast the drunkards die!
A hundred thousand graves heaped high
Each year marks off as it passes.

We must have more boys-at least twelve each hour We must win by cunning devices

To gather the brightest of youth's flower, From the garden of home and innocence's We must use every art that entices.

We must have more boys. Then let fiends be sent To make their persuasive offers;

Get the boys to drink: 'A nickel that's spent
On a glass for a boy, is money lent
To bring back dollars to our coffers.

'We must have more boys; for only with boys

Is the army of drunkards recruited.
Slay the fathers' hopes and the mothers' joys, Use the devil's most deceptive decoys,

And render the boys imbruted. We must have more boys; see the prison waits For those we shall school in sinning; The almshouse yawns, the asylum gates Gape wide to engulf the inebriates

Grown from boys we succeed in winning. We must have more boys. Then let us

begin
To pursue them in every quarter;
With a hustle and bustle and din we shall

Then scurry and hurry them in to their sin; Push them on like sheep to the slaughter."

-The Rev. Norman Plass, in the National

Advocate.

Worst Drink of All. It is a great folly which induces man to-day to be indifferent to the healthy drinks which nature supplies. He turns his at-tention to manufacturing alcoholic drinks. He has thought to find alcohol a source of joy, a source of vigor. He has only found in it uphannings with descentitude and in it unhappiness, ruin, decreptitude and illness. It is not enough for man to lose his reason through alcohol. He wanted still further to do something to satisfy his worst instincts. He must have a sover sign liquor that would not only produce all the above results, but would also deprive him of his conscience. So he invented absinthe. Working people in the great towns, women of the people, the idle peasantry, are duped by this dreadful liquor. They are not aware what a Sa. liquor. They are not aware what a Satanic poison they are imposing on their delicate brains. The moment they create such an appetite is a dark hour.

Who could possibly remember the acts of barbarism, the acts of fury created by the magic green liquor, which is filling the asylums? See, there, a man whose body asylums? See, there, a man whose body is in a perpetual trembling condition. He has a good foot, a good eye, and he is enraged that he can no longer work. He is a drinker of absinthe.

See, again, another! Suddenly his face pales, he is covered with perspiration, he wears a frightened look. He has had a

momentary unconsciousness and a sudden dizziness. In a moment he has lost condizzness. In a moment ne has lost con-sciousness of his surroundings. That man is an absinthe drinker. See a poor brick-layer lying on a stretcher. They are taking him to the hospital, where he quickly will die, leaving forever his wife and children. He has fallen from a scaffolding. A sudden unconsciousness caused him to lose his equilibrium. He is killed, caused

through absinthe drinking.

Another instance! The people are terrified to see an urhappy man beating the earth, a victim of a violent attack. His tongue is bitten by his teeth. A bloody foam runs out of his mouth. His features are all distorted. It is an epileptic, and it

is the work of absinthe. See below in the court there where there are a number of insensible persons. A man is seized with an indescribable de-spair. One Saturday in his holiday hour spair. One Saturday in his holiday hour he had drunk frequent little sips of ab-sinthe. On returning to his lodgings he was suddenly seized with a violent rage. He killed his wife and two children without having the least consciousness of what he was doing. He energetically denies that he did the deed to persons who know him. He knows nothing about it. The absinthe crinking made of this man a langerous automaton.

See, again, this woman! She rocks the child in the cradle. Suddenly she is seized by the most terrible convulsions and ill treats her child. Ask the cause of this cruel treatment and we shall point to the fatal absinthe! It is a murderer. Dante in supposing the terrors he described did not know anything more terrible than this.—Banner of Gold.

The Drinking Customs of Paris.

"The notion," says Mr. Phelan, editor of the Western Watchman, "prevails that France being a wine-drinking country drunkenness is not known. Paris is full of heavy drinkers, and has more drunkards than any city in the world. Five-sixths of the people show the effects of excessive wine-drinking.

"The women especially have their com-

plexions ruined by wine. They have the faces of topers. At the hotel at which I stop wine is served at all meals without extra charge. Every woman at this hotel drinks a quart of wine a day, and many a quart and a half. This every day.

"The vast majority of the day laborers of Paris eat and drink all they earn. They never get married, and have as a wardbe nothing beyond trousers and a shirt.
"Not only is drunkenness everywhere in Paris, but crimes of the most shocking description, resulting from drunkenness, are

Orphaned by Drink.

Whisky is getting in its work these days. Last week a poor man came from Jones-boro to Fayetteville with his two-horse team and brought his little son with him. The father sold one horse, got drunk, wandered on the railroad track and the night train tore him to pieces—beyond recognition. He was identified by the pants he wore. We saw the poor little ov on the streets-orphaned by drink!-North Carolina Baptist.

The Crusade in Brief. Plymouth and Milford, Mich., having put their saloon bonds at \$8000, have now followed Reading's example in passing prohibitory ordinances to suppre

loons. In the Modern Woodmen Society the official organ announces: "A camp clerk has no right to receive dues and assess ments from a person who has engaged in

the liquor business.' Charles Steinbrink, who was convicted at St. John, Kan., on forty-nine counts of selling whisky in violation of the prohibit-

ory law, was fined \$4900 and sentenced to forty-nine months in jail. Sandusky, Ohio, is enforcing a Sunday-

closing ordinance. The Finnish Turva Temperance Society

at Ashtabula. Ohio, is about to erect a \$10,000 temple in which to hold its meetings and entertainments. Under the influence of Chaplain R. R.

Hoes, a temperance league has been formed on the receiving ship Wabash at the Charleston navy yards, and 176 of the marines and bluejackets have signed the pledge. "To my mind," says Lady Henry Some

set, "not all the gold in the Rand or the diamonds in the De Beers mines could compensate to the nation for the loss it yearly sustains by the immeasurable evil of the drink traffic."